Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 81 WASHINGTON-STREET.

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[The following lines are from the last number of the Christian Examiner. It gives us pleasure to perceive that the names and virtues of our distinguished revolutionary worthies, fade not from the memory of their gifted sons.]

ON READING THE LIFE OF QUINCY, BY HIS SON.

Behold, they burst their tombs! they start to life!
The chiefs of other days, who nobly ranged
Around their infant country, prompt to guard
Her serpent-haunted cradle. Yes, they rise
From the red battle sods, from ocean's breast,
And from the student's cell, whose midnight lamp
Fed on the oil of life. They come to wake
Our lingering gratitude.
And one I mark
Amid that band, whose brief and bright career
Bold Sparta in her better days had claimed,
With stern and lofty joy. Ask ye what thoughts
Convulsed his soul, when his dear native shore,
Throng'd with the imagery of lost delight,
Gleam'd on his darkening eye, while the hoarse wave
Uttered his death dirge, and no hand of love
Might yield its tender trembling ministry?—
There was a prayer for her who ruled his heart,
And for his babes, that thrilling agony
Which only parents know. Yet deeper grief
Still rankled there. His country's wrongs and fears
Clung to the riven heart strings; for he knew
Whose voice had sworn to be the widow's stay
And orphan's refuge. So the patriot sigh
Heaved in that dying bosom, when the tear
Of husband and of father was exhaled.
Gathered around his couch in pitying dreams,
'Mid that last agony, no cheerish'd forms
Of friends or kindred? Came not his sad sire
Thither, with hoary temples, bending low
In speechless sorrow? Hancock, firm of soul,
Great Adams, dauntless in the righteous cause,
Or Otis, whose electric eloquence
Was like the ethereal flash that quenched its fire
Deep in his bosom? Breathed not Warren's voice
In fervent whisper to that parting soul,
"Wait—wait, my brother"! while he nobly rush'd
On, with a martyr's spirit, to the strife
Of young Thermopylæ?
In vain! in vain!
That awful hour had come which heeds no prayer
Of fond companionship. Death's angel spake
Above the turmoil of the boisterous deep,
And warned the patriot hence.
With swimming glance,
Like him who erst from Pisgah's cliff descried
Th' unentered land of promise, he surveyed
That emerald shore where slept, in hallow'd graves,
His ancestry; where rose, in beauteous strength,
The city of his joy, crown'd by that mount
Where waking Liberty essay'd to tread
The fearful wine press, laving her firm foot
In her sons' blood, to bless a future age.
—— The scene receeded, and he saw where Peace
Her radiant wing unfolded, where the breath
Of everlasting melody pour'd forth
A welcome to the soul; nor could he mourn
Exchange so blest, but sought that brighter clime.

BIBLICAL CRITICISM.

FOR THE CHRISTIAN REGISTER.

ON DEMONIACS.

In the common version of the New Testament, the words Δαιμων and Διαβολος (DEMON and DEVIL,) are invariably translated by the same word, DEVIL; though they have entirely different meanings; Διαβολος means the DEVIL, the Prince of evil Spirits, and Δαιμων is supposed by some to mean a spirit, which enters and takes profession of the living. As no instance is found in the New Testament, where a person is said to be possessed by the DEVIL (ὁ διαβολος) the question is to be considered as relating to DEMON, DEMONIAC, (Δαιμων, Δαιμονιον.) &c.

I propose first to mention the arguments against a reality of possession by demons, and secondly those in favor of it.

1. The words (Δαιμων, Κακοδαιμων) DEMON, CACODEMON were sometimes used for persons in a rage or passion; as for example by Aristophanes and Xenophon. Hippocrates, too, classes (δαιμονιζομενους) *Demonized* among the diseased persons and prescribes medicines for their disease. In the Ajax of Sophocles also, we find (δαιμων) *Demon* used for madness, and applied to animals. These instances show that profane writers did use these terms in a different or a more extensive sense than that to which the advocates for a reality of possession by demons would limit them in the New Testament, and give a probability that they might have been used with this meaning by our Saviour and his disciples.

2. But there are several passages of the Evangelists themselves, which seem to imply that the *demonized* were diseased persons. John 10, 20,—"He hath a demon and is mad," Matt. 8, 16. "They brought many that were possessed with *demons*; and he cast out the spirits with his word and *healed* all that were sick," &c, Mark 1, 34. "He *healed* many that were sick of divers diseases and cast out many *demons*," Luke, 13, 32. "Behold I cast out *demons* and *do cures* to-day and to-morrow," &c. In this passage of John, which I have quoted, the second phrases are quoted as if synonymous; and in each of the other passages we find demons or possession by demons classsed with diseases; both seeming to be of the same nature; so much so that one expression illustrates the other. In Matt. 15, 28, and 17; 16, and Luke 9, 42, demoniacs are said to have been *healed* or *cured* by our Saviour; necessarily implying that they had been *diseased;* or the term *heal* could not with any *propriety* or *meaning* have been used. Mark 5, 15, "They see him that had been possessed of the demon and had the legion, sitting and clothed, and in his right mind." This passage implies that all which was expected from the expulsion of the demon, was the restoration of reason to the demoniac. Moreover, by comparing Mark 3, 21, and Mark 3, 30, we find the expressions, "He is beside himself," and, "He hath an unclean spirit," mean precisely the same thing, and are applied precisely alike.

3. Josephus, and Hippocrates, and the ancient doctors prescribe remedies for demoniacs. Josephus mentions the plant Baaras, "which," he says, "if it be only brought near to the *diseased*, expels what are called δαιμονια, who are the spirits of evil men, enter into the living and killing those who obtain no help." Here Josephus, (whatever may be his private opinion as to the reality of possession by demons,) asserts that a drug of a certain kind will cure those afflicted with demons, whom he calls *diseased*. Whatever I say, may have been his private opinion, he represents the effects of what he terms possession of demons as being a *disease*, which may be cured in the same way, or either upon the same principles with any disease.

4. As the Jews, according to Josephus, were constantly referring all things, whose immediate causes were not discoverable, to invisible authors and genii; so they supposed that all the worst and almost incurable diseases, whose causes and whose remedies they could not discover, were likewise to be traced to the agency and operation of evil genii and demons. This fact is mentioned by Josephus. Now we know probably the causes of most if not of all those things and events which they referred to spirits and demons or genii. We know too the causes and remedies of many, perhaps of almost all those diseases, which they attributed to demons, genii, &c. And adopting their own principle, of not attributing those events and those diseases to invisible agents and demons, whose causes are obvious, we shall certainly be obliged to admit that many of those diseases, in the New Testament which are referred to demons; since we now know the actual causes of them are nothing else than common diseases. And if in a part, and that too a greater part of the instances of demoniacal possession, we may admit that there was no superior being or evil spirit, we certainly cannot admit that there were demons in all those instances where demons are represented as possessing men,—if the effects produced by these demons are in fact, similar to diseases, which are frequent with us.

5. When the Evangelists speak of the men possessed with demons, they narrate their cure, they act the part of historians, they follow the usual mode of expression; they do not explain the nature of the disease itself; neither do they give their own opinions nor that of our Saviour respecting it.

The object of the evangelists in their accounts of our Saviour's life, was to give a faithful narration of what he did, principally for the purpose of confirming the truth of Christianity, and of presenting it to their readers in the most popular language of the day. Their sole object in narrating our Saviour's performance of the cure of demoniacs, was, to give it as a miracle. They do not pretend to investigate and explain the truth or fallacy of actual possessions. Always when they are introduced, they are introduced as cures wrought by our Saviour or his followers. They do not pretend to give any account or to have any knowledge of them except for this purpose. They do not say or imply in any way whatever, what was our Saviour's or their own opinion respecting them. So that all the notion we have of their actually possessing or not possessing men must depend upon *altogether extraneous evidence*. It is a fact entirely distinct from their cure, and is to be determined entirely distinct from it, and all the evidence which can be derived either for or against it from the New Testament, is to be considered incidental, because it relates only to the cure.

6. It is said that actual possession by demons is contradicted both in the Old and New Testament. The most striking passage where any thing like a possession is implied is in 1 Samuel, 16, 14. It is said of Saul that an evil spirit from the Lord troubled him; that is, he contracted a melancholy habit and disposition; which can be the only meaning that can be given to the expression; for he was often soothed by music. For when Saul was in this state, David was sent for and played upon the harp; and to use the language of the Scripture, "so Saul was refreshed, and was well, and the evil spirit departed from him." So that there seems to be nothing of the kind implied in the Old Testament.

The great, and at the time the most distinguished characteristic of the Jewish religion, was, that there was but one Deity. In the christian religion this same principle prevails, with the addition that there is only one mediator between God and man, to whom any power or authority is delegated. And both the Old and New Testament agree in referring the immediate agency in all events contrary to the general and fixed laws of nature, to the Deity alone. Since this is the case, there can be no superior intelligences, who have any power over the laws of nature, or over the human system in particular.

All the prophets, too, of all ages have impliedly denied the existence of demons; they have directed that worship and all religious duties should be observed in direct relation to the one Deity in contra distinction to demons, which were the objects of worship among the heathen, (whatever idea may be entertained as to their nature,) and that no reverence is to be had of any other power as acting upon us, which would probably have been the case if the existence of demons had been real. St Paul, too, says, 1 Cor. x, 21, "Ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partakers of the Lord's table, and of the table of demons," meaning if ye believe in Christ, ye must lay aside your *belief* and worship of demons, considering them as not exerting any influence upon you and as not requring any worship, as being false Gods and to be regarded as nothing.

7. An argument against reality of possession has been likewise drawn from what was understood among the Jews by the term (δαιμων) demon in the time of our Saviour and his apostles. According to Farmer, in the time of our Saviour, the Greek learning originally built upon the philosophy of the East, was studied and greatly admired by the Jews, even by the lowest classes of them. And the Jews, moreover, being always addicted to imitate and to imbibe the superstitions of their neighbours, it is natural that those among them, who like their heathen neighbors, believed in real possessions, would ascribe them to the same causes. And firstly, we read in the Evangelists the charge of our Saviour's enemies against him, that he cast out devils, (or, properly translated *demons*,) by Beelzebub or Beelzeboul the prince of demons. Now whence did the Jews derive this word, and how did they understsnd it? 2 Kings, i, 2. "Ahaziah sent messengers, and said unto them, Go, inquire of Baalzebub, the god of Ekron, whether I shall recover of this disease." This shows that Beelzebub was a god of the Philistines, and had a temple and oracle at Ekron. We learn from history, that those, who lived in hot and moist countries, like Ekron, were exceedingly infested with flies. These insects were thought to produce contagious disorders. Pliny mentions a people, who stopped a pestilence which these flies produced, by sacrificing to the *fly-hunting god*. And it is not at all improbable, that some imagined cure of this kind, or a general persuasion of his power of driving away flies from the places they frequented, might be the reason why the god of Ekron was called Beelzebub; since it was customary with the heathens to call their gods by the name of those insects, from which they were believed to deliver their worshippers. And the Jews, always prone to copy the superstitions of their superstitious neighbors, would regard a power of driving away these noxious insects as a *divine perogative*, and we fiad they did endeavor to persuade men, that the temple of Jerusalem, though so many sacrifices were offered there daily, never had a fly upon it, thus copying what the heathens fabled concerning some of their temples, into which, according to Pliny, Solenus and others, no fly could enter. If then this is the true meaning of the term as used by the Philistines, and the Jews adopted it; as we have reason to believe, how can it be supposed that the Jews understood by Beelzebub, the devil? That it was not, (according to Farmer,) was felt and confessed by Bochart Selden, and others, who were advocates for a reality of possessions by demons. Still farther, we do not find the *devil* in scripture even spoken of as possessing men's bodies; this was considered the peculiar office of *demons*. Beelzebub was the prince of *the possessing demons*, in the estimation of the Pharisees, and therefore in their estimation, was a human spirit, as we propose soon to show.

Secondly, Beelzebub was a heathen deity, for he is spoken of as a demon, the term usually given in the New Testament to the heathen deities. And he is expressly called in Kings, the gou of Ekron and is represented by the Pharisees under the very same title and character as the heathens themselves gave to their gods. The Pharisees therefore, under this title, did not refer to a different person from the Jews. And if Beelzebub was a heathen demon or deity, he was no other then a deified human spirit, for such were all the heathen demons, who were the more immediate objects of worship, and those in particular, to whom divination and oracles were ascribed. And if the prince of demons were of human extraction no doubt his subjects were so likewise.

And the notion that the Jews believed those spirits, who were supposed to possess mankind, to be such human spirits as became demons after their departure from the body, appears still more evident from Josephus. He speaks particularly of the subjects, and does not hesitate even to say, that he was instructed by God in the anti-demoniac art, and from him, who was moreover a Pharisee, and attached to the Jewish prejudices we are not to expect any thing to be said unnecessarily in diminution of the power of demons. He says that "demons are the spirits of wicked men, who enter the living, and kill those who received no help."

It is probable too, that this language, when used in the New Testament in reference to possessions was used with the common meaning. For if it had been taken in a different sense, there is the greatest reason to believe that there would have been an explanation, which is not the case. Otherwise they must have failed in producing upon the minds of their contemporary readers the effects for which principally the gospel was written. There is not reason for believing that the writers were ignorant of the usual signification attached to it, and we may conclude with regard to the meaning of the writers of the New Testament that they meant such human spirits as became demons after death; unless some good reason can be given for their assigning this language a meaning, quite different from what the heathen, the writers of the Septuagint, the Jews themselves and even the Jewish and christian writers themselves assigned it on other occasions.

And in confirmation of all that we have said under this argument, we have the testimony of the early Christians to the same effect, particularly, Justin Martyr, who had been particularly well educated a heathen, and who speaks as delivering the sentiments of the age. He says, "these persons who are seized and thrown down by the souls of the deceased, are such as ALL MEN agree in calling *demoniacs and mad*." Other quotations might be produced from the fathers, but it is unnecessary.

Now if what I have said was true, and the writers of the New Testament did believe demons to be human spirits, we see at once the absurdity, of supposing, that they should enter in and possess the souls of the living. It is a thing of which we have no proof. And still farther, if we believe, as we have great reason to believe, that the opinion of the Jews was, that these spirits were *evil* spirits, the difficulty of admitting reality of possession is still greater, for we are called upon to explain a thing totally inconsistent with the general course of nature and the goodness of God. S. Y.

[To be continued.]

SELECTIONS.

In our last paper we gave some account of the number of the Christian Examiner just published, and among other articles alluded to one relating to the history of religious affairs in Geneva. The following extracts are from the first part of the article.

RELIGIOUS HISTORY OF GENEVA.

"In many respects, there is no more interesting spot of the world than Geneva. Its situation, among the roots of the most majestic mountains of Europe, and on the border of one of the most beautiful of lakes, is a less attraction to the thousands who visit it, than its refined society, and its historical fame. A city never containing more than twenty-seven thousand inhabitants, it has, more than any other, within the last three hundred years, associated its history with the intellectual and moral history of mankind. No other small community, except Athens, has ever risen to such a consequence.

"Geneva owes its glory to the reformation. Before that period, it was the prey of petty tyrants, and of factions, only the more bitter for the small space within which they must contend. Its own bishops and counts, the Duke of Savoy, and the Emperor, severally claimed its allegiance; and by turns it had to buy dearly the protection, and defend itself against the outrages of each. Its independence may be considered as dating from 1526, when its citizens were admitted coburghers of the powerful Swiss cities of Fribourg and Berne. The soldiers, sent by the latter for its protection, brought with them the protestant doctrine. Farel, and other reformers, who soon followed, confirmed the impression in its favor, and the reformation was proclaimed August 27, 1535.

"The following year, Calvin, returning to Basle from a visit which he had been making to the dutchess of Ferrara, daughter of the King of France, stopped at Geneva. He was brought thither, says Beza, by a divine impulse. For the gospel had a little before been marvellously introduced into that city by the instrumentality of two great men, William Farel and Peter Viret, whose labors afterwards the Lord abundantly blessed. Calvin, in passing, paid them a visit; when Farel, a man possessed, as indeed he was, of a truly heroic spirit, having long urged him, to no purpose, to stay at Geneva, and labor with him, rather than proceed on his way, at last said, 'I threaten you, in the name of the omnipotent God, that, unless you devote yourself to this work with us, the Lord will curse you, as not seeking Christ so much as yourself.' Calvin, alarmed at this terrible denunciation, resigned himself to the will of the presbytery and magistracy, and was installed in the divinity chair.

"He was not a man to be satisfied with the appropriate labors of so quiet a sphere, even if, in the existing state of affairs, it had been easier to keep the offices of priest and ruler entirely separate. His measures were resolute and thorough beyond what the Genevese were yet prepared to bear, and his first reign lasted but two years. In 1541, he was invited again from Strasburg, to which place he had retired, and from that time till his death, in 1564, his authority was unshaken. He settled the ecclesiastical establishment according to his own views, and defended it successfully against repeated attempts at alteration. He embodied the doctrine of his Institutes in his larger catechism, published in French and Latin, had it confirmed by a solemn act of the clerical body, illustrated it in various most elaborate writings, and showed the world what its adversaries were to expect, by the banishment of Castalio, the burning of Servetus, and other measures of a similar character.

"His system of doctrine maintained its ascendancy, as long as, under the circumstances, was to have been expected. In its favor were laws, making it a crime to dissent; a thorough system of initiation for the young, the forms of public worship, and associations in the mind of every citizen, connecting it with the honorable history of his country. On the other hand, the clergy were learned, and the people had a true appetite for religious investigation. The date of the first apparent defection from the prescribed faith, is the time of the Turretins. The orthodoxy of the two first professors of this family, is unquestionable. That of the third, John Alphonso, is well known to have been more than questioned. His influence, in 1705, procured the repeal of that rule of the Genevese church, by which candidates for ordination were required to subscribe to the Helvetick confession, and the decrees of the Synod of Dort; leaving no other test than those of the scriptures and the catechism, the latter of which has been since dispensed with. His successor, Professor Vernet, published his disbelief in the trinity, and the imputation of Adam's sin to his descendants. In 1757, the clergy of Geneva were presented to the French Encyclopedists as generally rejecting these doctrines. In 1788, the catechism of Calvin was superseded in the schools by another, substantially the same with that, which, under the name of the *Geneva Catechism*, has come into extensive use in this country; and, in 1807, a reformed liturgy was substituted for that anciently in use. There is no other example, like this, of an ecclesiastical establishment acquiescing in the progress of religious knowledge. and consenting so to modify its rules, as to admit of the introduction of a better faith.

"The political troubles in which Geneva was deeply involved at the beginning of this century, kept religious controversy mostly out of view; and when, after an exclusion of twenty years, the gates of the continent again were opened to crowds of travelling English, some, it seems, came to that city with plans which argued them little acquainted with its recent theological history. 'When,' says M. Cheneviere, in the Summary, 'the restoration of peace admitted strangers to the continent of Europe, Geneva, on account of its geographical situation, and its profession of the reformed religion, was fixed on by a zealous sect for the scene of its labors, the central point, whence its missionaries should go forth to propagate Methodism on the continent.' 'The importance of Geneva,' wrote a journalist of this class, in 1816, 'is beyond expression great. Its geographical position, the active spirit of its people, and its commercial relations, fit it to be the centre and metropolis of the protestant world. In a sense, it holds the keys of France, Switzerland, and Italy. Those countries lie at its gates, and their inhabitants are continually resorting to it.—Were there Bible societies, tract societies, and missionary societies in constant operation, what might we not hope for?'

"The aim of these foreigners being the inculcation of doctrinal errors of which the Genevese had succeeded in ridding themselves, they did not find, on the part of that people, the active cooperation for which they had looked; and, displeased, as is alleged, at this, they proceeded to assail the religious character of the pastors, in ways nearly enough resembling those which have been got in practice in this country. Among the most busy were Mr Drummond, an English banker, and Mr Haldane, a Scotch gentleman of fortune; the latter of whom remained two years at Geneva, instructing and exciting such of the divinity students as he could persuade to resort to him. The methods of influence of the former are less distinctly recorded, though he is said to have been profuse of money, as well as of advice. The controversy was now rife,—conducted chiefly, on the part of the malcontents, by a factious individual, named Grenus, allowed on all hands to be destitute of any religious character,—and the Company of Pastors, thinking themselves called upon to exclude it from the pulpit, in consequence of some public mutual animadversion of two of their number, which had occasioned scandal, passed, 'with the consent of all parties,' the following regulation, which bears the date of May 3, 1817.

"'The pastors of the church of Geneva, imbued with a spirit of humility, peace, and

christian charity, and convinced that the existing circumstances of the church entrusted to their care, demand on their part wise and prudent measures, have resolved, without giving any judgment on the following questions or restraining in any degree the liberty of opinion, to require the students who desire to be set apart for the gospel ministry, and the ministers who aspire to exercise the pastoral functions, to enter into the following engagement:—'We promise, as long as we reside and preach in the Canton of Geneva, to abstain from discussing, either in whole discourses or in parts of our discourses, the subjoined topics:—

"'1st. The manner in wbich the Divine Nature is united to the person of Jesus Christ.

"'2dly. Original Sin.

"'3dly. The operation of Grace, or Effectual Calling.

"'4thly. Predestination.

"'We engage also not to oppose in our public discourses the sentiments of any minister or pastor on these subjects. Lastly, we promise that if we should be led to mention these topics, we will do so without expatiating on our own views, or departing more than is unavoidable from the words of the holy scriptures.'"—*Summary*, p. 7."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 10, 1827.

By a late arrival we have just received the January number of the Monthly Repository, (English.) This is the first number of the New Series of this work. It appears in a much improved form, and, from the limited opportunity we have had of perusing it, we think it highly improved in its literary execution. The general style of composition is of a higher and more dignified cast than formerly, and better worthy of the leading Unitarians of England. The amount of religious intelligence in this number, is small. Among the more labored articles, is one on the present state of religious parties in England. This article contains some interesting statements and facts, which, as we cannot this week, quote in so full a manner as we wish, we shall reserve for a future opportunity. This number of the Repository contains also an interesting and able article on *Test Acts*, as well as several reviews of a high character, both as regards their theological and literary merit.

As the Monthly Repository is the organ of the sentiments of the English Unitarians, it will be interesting to many of our readers to know the manner in which it is to be conducted. We give, therefore, the following extract from the advertisement or preface attached to the first number.

"The *New Series* of the Monthly Repository will continue to combine the twofold character of a Theological and Literary Miscellany, and hold itself forth as a *Repository* for the productions of men of learning and talents, on the most interesting topics of Religion, Morals and general Literature. It will seek to stand in the foremost rank of those Journals which are zealously devoted to the cause of Liberty:—it will strenuously contend for the abolition of all restraints on the formation and publication of religious opinions; and it will always be open to the free, but temperate and candid discussion of those important subjects, which properly fall within its province:—it will of necessity be imbued with the opinions and prepossessions of the persons from whom it emanates, yet will not on that account be a mere sectarian publication, still less will it become the vehicle of prejudice or intolerance. If for the most part it speak the opinions of Unitarians, (using that word in the most catholic and comprehensive sense,) the candid reader even of a different denomination will bear in mind, that it is from a body holding those opinions that a work of which Churchmen and Dissenters may alike avail themselves for the unfettered investigation of religious truth, can alone be expected to proceed. Humbly aspiring to maintain the character of friends to peace, charity, and true religion, the Conductors trust, that when called upon to differ most widely from the majority of professing Christians, they shall do so in the spirit of seriousness and piety, and, above all, of charity and good will. They will always court inquiry, and invite rather than deprecate the freest examination of the growth of their belief, with this only reserve, that the party who enters the field shall display a competent knowledge of the subject, and keep within the bounds of fair and liberal discussion.

"The general division of the work will be:

"1. Original Papers and General Correspondence, embracing the most important subjects of Doctrinal and Practical Theology, Morals, Metaphysics, History, civil and ecclesiastical, Antiquities, Bibliography, Biblical Criticism, &c.

"2. The Review, which will be considerably enlarged, and directed more particularly to the notice of all important works bearing on the great controversies of theday and relating to biblical knowledge and religious liberty, as well as all others which may be considered as within the plan of the New Series of the Monthly Repository now detailed.

"3. Religious, literary and miscellaneous intelligence, containing extracts from foreign journals illustrative of the state of religious opinion, reports of the proceedings of religious associations and of Parliamentary debates on subjects connected with the rights of conscience. Under this division will be also found the Obituary, comprising original biographical notices of eminent persons recently deceased."

It is with no ordinary feelings of sorrow, and sense of loss, that we are called to record the death of Mr *Wendell B. Davis*, a member of the Theological School at Cambridge, and son of Wendell Davis, Esq. of Sandwich. The rank he sustained as a scholar, and the deep interest and earnestness with which he entered on the preparatory studies of his profession, gave promise of distinguished usefulness. His amiable temper and engaging manners, which particularly fitted him for the profession he had chosen, greatly endeared him also to those who knew him, and increases their sorrow at his loss. To his relatives and fellow students the loss is peculiarly severe. But the recollection of his pure and elevated Christian character, will unite with their confidence in the righteousness of the Divine purposes, to soothe and allay the severity of their affliction. To those who with him, were pursuing their preparation for aiding the advancement of the great work of human improvement and salvation, may this dispensation prove an occasion of excitement to renewed devotedness to the important purposes and duties of their chosen profession.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I was much gratified at seeing in one of your late papers, some editorial remarks upon the common charge against Unitarianism, that it is adapted only to the refined and cultivated part of the community. It is a charge often made, but never substantiated. It is one, however, which, if it be permitted to pass unnoticed, may tend to make a wrong impression upon many minds. Nay, it has been already so frequently urged from orthodox pulpits and orthodox presses, that it has produced some bad effects.—With the hope of drawing the attention of some of your correspondents to this subject, I would offer a few unconnected remarks.

What, I would ask, is requisite in order to render a religion well adapted to all classes in society? Is it not that it should be plain, simple, easy to be understood? Religion is the relation which exists between man and his Maker; in order, then, to understand our religious duties—the duties which result from that relation, it is necessary that the relation itself be fully understood. Now does the orthodox or the unitarian system make this relation most clear and intelligible? At the very commencement of the orthodox creed, the assent is required to an absurdity;—the existence of three persons in one being; or, as every person is a being, three beings in one being, which reduced to an abstraction amounts to this mathematical proposition, that three is equivalent to one. But we are told, that it is a mystery which we must not expect to comprehend, and though it seems to us impossible; yet we are required to believe it. The unitarian system, on the other hand, requires nothing to be believed which is not understood. Nature and reason teach that there is *one* God, but nature and reason *never* taught that there is *more* than one. Nor does Revelation any where contradict what nature and reason teach. Here is nothing mysterious—nothing difficult to be understood; and there is a satisfaction in being able to comprehend the nature of that being whom we worship, which he, who believes it to be veiled in mystery, can never experience.

It is unnecessary to particularize any other doctrines; it is well known that the general characteristics of the two systems, are such as we have shown them to be in the doctrine of the Trinity, the one full of contradiction and mystery,—the other plain, simple and intelligible. Which of these, then, is best adapted to the great mass of society? According to my ideas of what is suited to the wants and capacities of men, certainly the last. The great end of all religion is practical—is to affect the life and character. Which of these systems is superior in this point of view? Or in other words, is a system full of mysticism, of irreconcileable contradictions and things hard to be understood, or one which is the opposite of these, the best rule of mens' conduct? But I need not have asked the question.

What, then, it is asked, has given rise to this most unfounded charge? The answer is easy. Every new system of doctrines, every reformation of abuses must proceed from the more refined and cultivated part of the community. That system which men have been taught from their earliest infancy to cherish, becomes so interwoven with their pleasantest associations and their most deeply-rooted prejudices, that it requires much reasoning and philosophy to convince them of its errors. Proceeding, then, from the highest and most cultivated, the whole system is charged with being suited only to them. But may not the same charge be brought with equal force against every reformed system of doctrines? The Roman Catholic might with much more reason have said that the doctrines of Luther and Calvin were less adapted to the great mass of the people than their own, which was suited to draw the attention of the multitude by its external rules; its pomp and ceremonies. With more reason, even the heathens might have said to the Jews,—"Our religion is better adapted to the body of the people than yours, for we body forth in images and statues, to be constantly present to our view, that which it is so difficult to conceive of in the abstract."—The Orthodox would be far from admitting the reasoning of the heathen or Roman Catholic; but if that be not true, much less is theirs. With respect to the reformation, it was not to be expected that Luther and the other reformers, would produce a complete and thorough change at once. It is the work of time and must proceed gradually. The work which they commenced, has been advancing, ever since and is still going on.—Similar difficulties are to be encountered; the same deep-rooted prejudices are to be eradicated, and we hope and believe that the efforts which are making for farther reform, will be crowned with the like glorious result.

But we have not abstract reasoning alone to show that Unitarianism is as well adapted to the poor and unlearned as to the wealthy and learned. We have experience and facts to this effect. In the statements made in one of your late papers, of the progress of liberal Christianity in the South and West, we have a practical refutation of the charge we have been considering. A still more complete refutation of it may be found in "the life and Missionary labors of Richard Wright," a man who has done more, probably, than any other for the cause of Unitarianism in England.—And it is to be particularly remarked that the abundant success which he met with, was principally among the middle and lower classes of society. When I have such plain and practical proof to the contrary, I will not believe that Unitarianism is suited only for the rich and the learned. A. G.

FOR THE CHRISTIAN REGISTER.

As I was accidentally looking over a file of the "Masonic Mirror," I was surprised, (knowing as I did that the spirit of Free Masonry is adverse to religious sectarism,) to find the following editorial remarks appended to a notice of the dedication of a new church in Groton. Being myself acquainted with the ecclesiastical proceedings of that town for the last year, and perceiving that these remarks were such, as to give erroneous impressions to the readers of the Mirror, I had begun to prepare a correct statement of facts, when I found, in a subsequent number of that paper, a letter from Groton, which rendered any communication of mine unnecessary. As the readers of the Register may wish to be acquainted with the matter, I send you the "remarks" of the Mirror, together with the "letter" from Groton, in reply to them, which the editor says was written by "a gentleman of high respectability." G.

Remarks of the Masonic Mirror.

"Religious controversies, or sectarian differences, do not properly come within our line of demarcation, yet as friends to decorum and correct principles, we cannot suffer a gross violation of the constitutional rights of any particular sect, without expressing our disapprobation.—It appears from what we have been enabled to learn, that a dissolution of the old society, under Dr Chaplin, of Groton, who has officiated for nearly half a century, has, through the instrumentality of a discontented few, been effected. Dr Chaplin was settled for life, with a stipulated salary; and the principal causes of difference appear to be his inability to discharge his ministerial duties with the same energy that characterized him in his youth, and an undeviating adherence to his original sentiments. The result has been the organization of a powerful opposition, who have literally kicked this aged shepherd from the fold of his faithful flock. The most anti-christian measures have been resorted to, to interrupt the peace of this venerable man, who has grown grey in the service of his God, and spent his strength in rearing a house to His name. He has been met at the side of his own altar, and forcibly prohibited offering up the adorations of his heart to his God. But the cause of the faithful, and of right has prevailed—a young and talented divine has been called to espouse the cause of the aged Chaplin—a new and elegant tabernacle has been erected, and like the house of the wise man, it is founded on the rock of '*Eternal Truth*,' and it will stand—*the rains may descend and the floods come, the winds blow and beat upon it, and it will not fall.*"

Letter from Groton.

"Messrs Moore and Sevey,—I have noticed a few remarks in the editorial department of a late Masonic Mirror, concerning the religious controversy in Groton, which evidently show, that you have been misinformed on this subject. I am not at all surprised that you should receive erroneous impressions; for I am well aware that great pains have been taken to misrepresent certain transactions, and give currency to reports, which have no foundation in truth. But I have not heretofore known such manifest misstatements to have issued from the press, in relation to our affairs.

"As your friendship for 'decorum and correct principles,' has induced you to overstep 'the line of your demarcation,' your regard for *truth*, a *tenet* which must certainly fall within that line, will oblige you to give as extensive publicity to the correction of errors as you have done to the errors themselves.

"I will endeavor, as briefly as possible, to point out wherein your remarks are incorrect.

"You state, that a '*dissolution* of the old society under Dr Chaplin, of Groton, has been effected." So far is this from being the fact, that the *old society*, which *was* under Dr Chaplin, so long as he was able to perform parochial duties, and the church connected therewith in religious worship, have within three months last past, had the Rev. C. Robinson installed as their pastor, who officiates as such, in the old meeting-house, where Dr Chaplin preached for nearly half a century. A *dissolution* of the old society has not therefore *been effected.*

"You next observe, 'Dr Chaplin was settled *for life*, with a stipulated salary." The records of Groton will show, that he was settled, and was to receive a salary, *so long as he should be the minister* of Groton.

"You further observe, that 'the principal causes of difference appear to be his inability to discharge his ministerial duties, with the same energy that characterised him in his youth; and an undeviating *adherence* to his original sentiments.' However faithful, judicious, correct, and prudent Dr Chaplin may have been in discharging his ministerial duties, to characterize them with the term *energy*, cannot fail to give false impressions to strangers. This sentence also implies, that he is now able in some manner to perform his ministerial duties; whereas, he has been wholly unable to perform them for more than a year past. As to his *adherence* to his original sentiments, his *defection* from them is rather the subject of complaint. Thirty years ago he exercised a Christian-like liberality and charity, exchanging services, without distinction of sect, with all the Congregational ministers in his neighborhood.—In the latter part of his ministry he became *exclusive*, admitting but a select few to his fellowship. In the summer of 1825, at the advanced age of four score years, he became incapable through infirmities incident to that advanced stage of life, to perform parochial duties. In the autumn of that year, the town, consisting of but one parish, in legal and full town-meeting, chose a committee of seven persons of different religious sentiments, to hire preaching, 'in case of Dr Chaplin's inability to preach, for a term not exceeding four months.' In a conference between this committee and Dr Chaplin, he asserted his inability to preach; but claimed the right to dictate to them, what religious tenets the person must hold, whom they should employ. The committee vindicated the 'constitutional rights' of the town, to choose their own minister. Hence 'the principal causes of difference.'

"You further remark, that 'a powerful *opposition* have *literally kicked* this aged shepherd from the fold of his faithful flock.'

"Of parties opposed to each other, the minority, the party opposed to constituted authorities, the new formed party, is usually denominated the *opposition*. I presume, however, you did not intend to implicate the *minority* in Groton.

"Soon after the committee above mentioned had engaged a person to preach for the term limited to them, and had introduced him to Dr Chaplin, the chairman was notified in writing, about nine o'clock on a Saturday evening, by Dr Chaplin, that he was desirous of supplying the pulpit at his own expense, and that he was prepared so to do the next day, and thereafter, for the present. A meeting of the committee was immediately holden, and the next morning two of them waited on Dr Chaplin, and delivered him their answer in writing, "respectfully requesting him not to attempt to supply the pulpit,' and informing him, that the committee were determined to perform their duty, and preserve all the constitutional rights of their constituents, and that his own attendance in the pulpit was not objected to but cordially desired.' The Rev. Mr Fisher, of Harvard, who was prepared to preach for Dr Chaplin that day, acted as a prudent man would in such circumstances. He did not proceed to the meeting-house. If this was *literally kicking* the sheperd from the fold, why then, it has been done; otherwise, your remark is not true.

"You say, 'the most antichristian measures have been resorted to,' &c, &c.

"This is a general charge, and until the particular measures shall be pointed out, a general denial only, can be given. And such denial is made with perfect confidence, that no measnre of that character can be proved to have been resorted to for the purpose you mention.

"'He has been met,' you say, 'at the side of *his own altar*, and forcibly prohibited offering up the adorations of his heart to his God.'

"This rhetorical figure contains truly a heavy charge. If there has been any transaction, which can possibly, justify such an assertion, it certainly deserves the severest reprobation. The obvious, and it seems to me, the only interpretation this figurative language admits of, is, that some ruffian or ruffians, have forcibly entered Dr Chaplin's mansion, and riotously prevented his accustomed prayers in his family or in his closet. Thus construed it needs no denial; it would not be believed, though asserted a thousand times. But if any transaction, which has actually taken place is alluded to by this figure, let it be published in definite plain language, with all the circumstances attending it, and let the public, nay, let 'the searcher of all hearts' judge if 'antichristian measures have been resorted to,' and who they be, that have resorted to them. Veritatis Amicus.

Groton, Jan. 22, 1827.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

This subject seems of late to have arrested the particular attention of those, who have in view the interest of the religious education of the young. It is believed there is nothing, to which society will be more indebted for its moral and religious character, than the influence and effect produced by this means of instruction. I am the more pleased that Unitarians have taken the matter up, as it may be an evidence to the zeal, independent of a higher motive, that this class of Christians have in the cause of virtue. It certainly must tend to silence the reproaches of those who represent Unitarians as backward in religious efforts, or, at least, as not the advocates of that which associates itself with zeal.

We understand that a society has been formed in a town adjoining the city, composed of ladies of the most respectable families who meet occasionally for purposes of personal, religious improvement, and to contribute voluntary labor for the support of the poor, and on the sabbath for the religious instruction of the young. Examples like this are honorable and are encouraging to the promoters of sabbath schools.

The benefit derived from Sunday schools is not confined to the youth who attend. The instructer and the children share mutually in the advantage. Who that has been engaged in this pleasing and useful duty, has not felt the highest satisfaction in being instrumental in communicating religious knowledge to others. Who can witness so many objects of hope and promise brought together on an errand which so deeply effects future character, happiness and welfare, and remain insensible and inactive? Who could observe the exercises of this hour, where so much devotion, simplicity and order pervades without feeling some religious emotions themselves?

It is hoped that the advantages and claims which institutions of this nature have, will induce those of every religious persuasion to co-operate with the earnest spirit so laudibly manifeted at the present day, and that there will be no community where there may not be found those who are willing to countenance so important an object. P.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I lately met with the following sentence in the Preface to Chalmer's Discourses on Astronomy, relating to Sir Isaac Newton, which attracted my attention, and which I transcribe for the benefit of your readers.

"I do not think, that, amid the distraction and the engrossment of his other pursuits, he has at all times succeeded in his interpretation of the book; (the Bible,] else he would never, in my apprehension, have abetted the doctrine of a sect, or a system, which, has now nearly dwindled away from public observation."

I am at a loss, Mr Editor, to determine what was *the sect or system* the leading doctrine of which Sir Isaac Newton was the abettor, and of which Dr Thomas Chalmers speaks in so disparaging terms. I was not unacquainted with the fact that Newton was a *Unitarian*, or an asserter of *the strict unity of God*, which is *the leading doctrine* of the unitarian *sect or system*. But the system of which Dr Chalmers speaks was one that had at the time he wrote, *nearly dwindled away from public observation*. This surely cannot be *Unitarianism*. The Doctor must refer to some obscure sect, which existed in the days of Sir Isaac Newton, and of which, by some strange infatuation not uncommon in men of genius, he was the advocate, but which has since become too contemptible to attract notice. At least this is the most natural conclusion which I can draw from the contemptuous manner in what it is spoken of by Dr Chalmers. I am only surprised, that, if the *sect or system* is viewed by the Doctor as already so near its dissolution, he should deem it necessary to speak of it at all; as the only effect of his noticing it would be to give it an importance to which it is by no means entitled.

If I am right in the conclusion which I have drawn, I wish to be informed by some one; who has access to proper sources of information, what is the name of the sect alludeded to, and what the leading doctrine of that sect, of which Newion was the abettor, but *which has now nearly dwindled away from public observation.* N. H.

Mr Editor,—In the notice given in your last paper of the ordination at Medford, I observed a regret was expressed, "that ardent spirits were not entirely excluded." I feel that it is due to that society to state, what I know to be the fact, that it was owing entirely to some mistake of the person who provided for that occasion. The committee of arrangements voted, and expressly ordered, that no spirits should be used; nor can any one regret the circumstance more than they. They knew nothing of it, until it was too late to prevent it.

FOR THE CHRISTIAN REGISTER.

Rev. Jacob Holt was ordained pastor of the church and society in Brookline, N. H. on the 31st of January. The ecclesiastical council was composed of the following clergymen, with their delegates. Rev Mr Beede, of Wilton, N. H. Rev. Mr Palmer, of Townsend, N. H. who offered the introductory prayer; Rev. Mr More, of Milford, N. H. who preached the sermon; Rev. Mr Smith, of Hollis, N H. who made the consecrating prayer; Rev. Mr Hill, who delivered the charge; Rev. Mr Howe, of Peperell, Mass. who presented the right hand of fellowship; Rev. Mr Robinson, of Groton, Mass. who made the concluding prayer.

It was gratifying to have once more the opportunity of attending an ordination, in the services of which, ministers of different creeds took part. Had the committee of arrangements excluded *ardent spirits* from the entertainments of the day, there would have been nothing to regret. If there is any thing utterly incongruous with the clerical character, it is this sort of *regalement* so often participated by the ordaining council after the solemn services of the sanctuary.

RELIGIOUS SUMMARY.

The late Mr Jefferson in his last years, wrote several letters in which his views relative to christianity, and to some of the disputed doctrines of the different sects of Christians were clearly and decidedly expressed. Some of these letters have been

published, and we hope that the time may come when all obstacles to the publication of others will be removed.

We give the following which is known to be from his pen, and which we believe has already appeared in some of the public papers.

Extract of a letter written in 1813, *to Wm. Canby, a member of the Society of Friends.*

—"During a long life as much devoted to study, as a faithful transaction of the trusts committed to me would permit, no object has occupied more of my consideration than our relations with all the beings around us, our duties to them, and our future prospects. After hearing and reading every thing, which probably can be suggested concerning them. I have formed the best judgment I could, as to the course they prescribe; and in the due observance of that course, I have no recollections, which gave me uneasiness. An eloquent preacher, of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation that he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in Heaven—having paused to give his audience time to stare and to wonder—he said, that in heaven, God knew no distinction, but considered all good men, as his children, and as brethren of the same family. I believe with the Quaker preacher, that he who steadily observes those moral precepts, in which all religions concur, will never be questioned at the gates of Heaven, as to the dogmas, in which they differ; that on entering there, all these are left behind us; the Aristideses, and Catos, Penns and Tillotsons, and Presbyterians and Papists will find themselves united in all principles which are in concert with the reason of the supreme mind. Of all the systems of morality, ancient or modern, which have come under my observation, none appear to me so pure as that of Jesus. He who follows this steadily, need not, I think be uneasy, although he cannot comprehend the subtilities and mysteries created on his doctrines, by those who calling themselves his special followers and favorites, would make him come into the world, to lay snares for all understandings but theirs;—these metaphysical heads, usurping the judgment seat of God, denounce as his enemies, all who cannot perceive the geometrical logic of Euclid, in the demonstrations of St. Athanasius, three are one, and one is three, and yet that three are not one nor the one three. In all essential points, you and I are of the same religion, and I am too old to go into inquiries and changes as to the unessentials.

American Bible Society. The receipts into the Treasury of the American Bible Society, during the month of January, were $4292 56. Of this sum $1665 24 were for donations.

The issues from the Depository, during the month of January, 1720 Bibles, and 1706 Testaments.

Public Schools in Philadelphia. In eleven of these schools, (for the poor,) there are 3992 children. In nine years past upwards of 23,000 children have passed through the schools of mutual instruction.

African Colony. Letters have been received from Liberia, dated Dec. 6th. They furnish satisfactory evidence of the prosperous state of the colony, of its increasing extension, and of the pacific disposition of the natives.

European Colleges. In a late number of the Boston Recorder and Telegraph, it is stated, that "the Universities of Europe generally, are little else than schools of impiety and dissipation; and are in a moral condition which is shocking to the christian feelings and dishonorable to God, spreading death and destruction around them."—We are told also, in the same communication, that 'the Professors and dignitaries of European Universities are principally men of sceptical sentiments, and not unfrequently of very immoral lives; sometimes men, who, were it not for their acknowledged and needed skill in some particular branch of science, would never be admitted to the rights and enjoyments of civilized society."

These passages struck us with some astonishment, and we were led to doubt their correctness and to suppose that they were grounded on some exaggerated statements of prejudiced individuals. But in an editorial remark, in the Recorder & Telegraph, we are told that the article "was prepared for that paper by a native European," and that, "we may place full reliance on its correctness." The article had reference, probably to the Concert of Prayer, lately appointed to be held in various places, for the express purpose of interceding for a *revival* in our colleges.

The general duty of prayer for those exposed to the temptations of a college life, as well as for persons in all conditions, will be borne in mind by every true christian believer in his devotions; and if the state of the colleges in Europe is here rightly represented, it may well awaken the friends of practical religion, to the duty of particular and earnest supplication for colleges. We cannot but think however, that well grounded as may be our fears, respecting the moral and religious deficiences of many of the students, and teachers perhaps, of the European colleges, that the statements which we have quoted are not true, in the broad latitude in which the most obvious interpretation of this writer's language would lead us to suppose.

Unitarians in Pennsylvania. Tidings of the progress of free inquiry and of a liberal christian spirit, are daily reaching us. The account we lately gave, of the number of unitarian ministers and professors, of the Christian Connexion, was highly animating to those who are laboring for the diffusion of the plain and simple doctrines and principles of Christianity. We lately gave a statement of the fact, of the dedication of a Unitarian Church at Harrisburg, Pennsylvania.

The following account, though not so full as we yet hope to see, is from the Christian Examiner, just published.

"On Sunday, February 4th, a house was dedicated to the purposes of Unitarian worship in Harrisburg, Pennsylvania. In the morning the Rev. Mr Walker of Charlestown preached a sermon from Num. xxii. 18; 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord,' &c. It was employed in answering the objection to Unitarianism, *that it is well as far as it goes, but that it does not go far enough*; and showed that it goes as far as the scriptures, far enough for safety, and far enough for moral effect. In the evening, Rev. Mr Furness of Philadelphia preached from 1 Cor. x, 15; 'I speak as to wise men; judge ye what I say.' The object of the sermon was to show that Unitarians are justified in the use they make of reason in the interpretation of scripture. The audience collected consisted of between four and five hundred, and manifested great interest in the occasion. Although this establishment is principally the work of a few individuals, we regard it as of great importance to the unitarian cause. The manner in which the services of Messrs Walker and Furness were received, both on the day of dedication and on subsequent occasions, shows that there is in that section of our country a readiness to hear, and Harrisburg, being the seat of government, affords an opportunity of announcing our doctrines to the most intelligent portions of the population collected from all quarters of the state. We earnestly hope that a society will soon be gathered there under the care of a zealous and able minister. But if no good is effected for some time, except the obtaining of preaching while the Legislature is in session, the labors of the public spirited individuals, we have mentioned, will not, we are persuaded, have been in vain."

The Harrisburg Intelligencer, of Feb. 8, speaking of this event, says,—

The *Unitarian Church*, a neat and elegant brick edifice recently erected in Harrisburg, was dedicated to divine worship on Sunday the 4th inst., by appropriate religious services, in full assemblies of attentive and respectable Christians, of various denominations.

In reference to the sermons spoken of in the Examiner, the Intelligencer has the following paragraph.

These sermons presented a clear and concise statement, explanation, and defence of Unitarianism. Without undue praise or partiality, it may certainly be said that they were able, liberal, and impressive; and that the exercises generally breathed the spirit of fervent piety towards God, and universal good will towards men. On Monday evening, a practical discourse of great power was delivered by the Rev. Mr Walker, from Philip. iv, 13. "I can do all things through Christ which strengtheneth me."

Burning of Bibles. The state of religious affairs in Italy, and the little prospect there is that any thing like free inquiry will be enjoyed there, will be seen by the following extract of a letter from Italy, dated 30th Sept. 1826.

"There have been two attempts to send Bibles here, (Naples,) one by the Rev. L. W. (supposed Lewis Way,) and the other by the means of an English merchant. In both cases they were discovered, and ordered to be burnt by the common executioner. One parcel, however, was saved by the interference of the British Consul, and sent to Malta, not without some twitches of conscience in the archbishop and minister of police, who thought it much more righteous to have them destroyed.

OBITUARY.

In Waltham, on the 1st inst. Hon. CHRISTOPHER GORE, aged 69, late Governor of this Commonwealth.

A communication in the Boston Daily Advertiser gives some honorable notices of the early history of his life, and concludes with the following general statement relative to the public honors he attained, and to his resourses and state of mind in the trying and protracted illness which terminated his life.

"Mr GORE had the usual honors of the town of Boston in which he then lived, and was also a a respectable member of the Senate of Massachusetts. He had further the distinguished honor of being its Chief Magistrate, or Governor, and was a member of the Senate of the United States, in which situations he conducted with great ability, and on uniform principles.—His love of country made him superior to the commotions of party, and though his own opinions of liberty, and public policy as set forth in the Constitution of the State, and of the United States, ever guided his opinion and conduct, he never entertained animosity towards those who he thought honestly but erroneously had counteracted the principles they inculcated.—His long infirmities have evinced the strength, and the purity of his mind, and though far from public notice he never ceased to have the sympathy and fondest esteem of those who knew him. His resources for consolation were sought by him in classic literature, and our holy religion, under which influence his last days have been sustained with perfect submission to the Supreme Will."

On Friday morning, Gen. ARNOLD WELLES, aged 65 years.

A life of uprightness and integrity, and a most benevolent devotion to the interest of individuals, and the numerous societies with which he was connected while his health would permit, will long be gratefully remembered.

In his extensive connexion with the militia of the Commonwealth, his correctness and courtesy in periods of difficulty, afforded him many proofs of attachment and respect, from his associates, which next to a faithful discharge of duty, gave him the highest satisfaction. He died in the firm hopes and faith of a Christian, and has gone, (we humbly trust,) to receive the promised reward.

D. Ada.

CONGRESSIONAL SUMMARY.

IN THE SENATE

On Friday the 23d, the principal subject of discussion was the Colonial Trade bill. No decision was made. On Saturday the subject of French Spoliations previously to 1800 was brought up, and agreed on as the order of the day for Tuesday. The consideration of the Colonial Trade bill was then resumed. Some progress was made in the bill, but no decision. Monday was occupied on the appropriation bill. On Tuesday some time was spent on the Military Appropriation bill, and on the subject of the adjustment of claims under the 1st article of the Treaty of Ghent. The Colonial Trade bill was then taken up, and was also continued on Wednesday, and finally ordered to be engrossed for a third reading. The Military Service Appropriation bill, the Post Office Department bill, and the bill for the Adjustment of Claims, &c. were passed, and sent to the House for concurrence. An attempt was made to bring up the Woollens bill, but it was laid on the table by the casting vote of the President. An evening session was held, at which several bills were passed for concurrence.

On Thursday and Friday the Senate was busily employed in advancing the most pressing business of the session. No important bills were passed however, on either of these days.

On the last day of the session the Colonial Trade bill, returned from the House with an amendment, was non-concurred and lost.

The Woollens bill was left on the table in the Senate. It is supposed that had it been tried on the principles of the bill, it would have been lost by the casting vote of the Vice-President. All the bills looked to with most interest at the commencement of the session are lost;—the Bankrupt bill—the Colonial Trade bill, and the Woollens bill.

IN THE HOUSE OF REPRESENTATIVES.

Mr Everett, from the Committee of Foreign Affairs, made a report on the subject of claims on different governments. On Saturday, after the reading of several reports of Committees, the subject of the Cumberland road was brought up, and on Monday the bill appropriating $30,000 for keeping this road in repair, was passed and sent up for concurrence. An evening session was held for the consideration of private bills. On Tuesday after the consideration of some subjects of minor interest, the Colonial Trade bill was taken up in Committee of the whole. The subject was continued during the evening session.

In the House during the last days of the session, there was much diligence in advancing the business before them, but no subjects of great interest were decided.

On Tuesday a Message from the President, together with a letter from Gov. Troup, was communicated, and referred to the Select Committee on the Georgia Controversy. On the last day of the session, this committee reported the following resolutions.

1. *Resolved*, That it is expedient to procure a cession of the Indian lands in the limits of Georgia.

2. That, until a cession is procured, the laws of the land, as set forth in the Treaty of Washington, ought to be maintained by all necessary constitutional and legal means.

Six thousand copies of the Report were ordered to be printed.

The subject of the Georgia Controversy was left undecided, and the manner of conducting it now rests with the President.

STATE LEGISLATURE.

The bill to provide for the instruction of Youth, was the only one of public interest agitated in the Senate on the 2d inst. The same bill was discussed on Saturday, and was finally passed to be engrossed, in concurrence with the House, as amended.

The bill for a Free Bridge to Charlestown came before the Senate on Monday, but was not discussed at length, till Wednesday.

On Tuesday and Wednesday several bills of minor interest passed stages.

On Thursday the bill relative to a Free Bridge was again discussed at length. The session continued till past 12 o'clock at night, when on taking the vote on the question for engrossing the bill, it was ordered to be engrossed, yeas 18, nays 17.

IN THE HOUSE OF REPRESENTATIVES.

On the first instant, the details of the bill for establishing a Free Bridge to Charlestown were considered. The same subject was also brought up on Friday. Several bills principally of a local nature were passed.—The Free Bridge bill was again discussed and amended on Saturday, and finally passed; yeas 53, nays 23, and was sent up for concurrence. The business of the House on Monday and Tuesday was not of much public interest. Certain conditional resolves were passed, directing a survey of a Rail Route to the Hudson River.

On Tuesday the 6th inst., a protest, signed by thirty-seven members of the House of Representatives, against the decision of the House, relative to a Free Bridge from Boston to Charlestown, was entered on the journal of the House.

The following reasons were assigned for their dissent from the bill.

1. Neither the public convenience nor necessity requires another bridge in the place contemplated in said act, as appeared by the evidence and the report of the committee charged with the subject.

2. The erection of a free bridge over Charles River, as authorized by said act, would render of no value the reversionary interest of the Commonwealth in the existing bridges over Charles River.

3. The granting of a free bridge over Charles River, as authorized by said act, is, in the apprehension of the undersigned, a breach of the public faith in reference to the Charles River Bridge Corporation, and a violation of its rights, and as a precedent and in principle, tend to diminish the confidence in, and lessen the security of the rights of property.

Resolves passed, making further appropriations for the repairs around the State House—and for paying the Clerks of the two Houses.

The bill to assess a tax of $75,000 was taken up and discussed, and referred to the next session by a vote of 63 to 57.

On Wednesday the amendments to the bill providing for the instruction of Youth were concurred in except, one, and the bill sent back to the Senate.

FOREIGN INTELLIGENCE.

The Island of Teneriffe has been visited by a dreadful tempest, by which many lives were lost, and not only the face of the country greatly changed, but the summit of the celebrated *Peak* itself broken into chasms and much altered in form. One account states its altitude to have been lowered by the fall of the topmost rocks.

From Colombia. Maracaybo papers to Feb. 4, have been received at New York. Gen. Paez had resigned his power. Both Houses of Congress, at Bogota, had adjourned for want of a quorum, but it was supposed the session would soon open.—*D. Adv.*

FROM EUROPE.

Latest from England. By an arrival at New York, London papers one day later have been received there. News a day or two later had been received from Portugal. Several inconsiderable actions had been fought between the constitutional and insurgent troops, in which the former had been successful. The English troops had not arrived at the seat of the war, but were landing from the ships, at the date of the last accounts from Lisbon. It was doubtful whether there would be any fighting for them to take part in. Oporto remained quiet. The particular movements of the insurgent troops are too unimportant to be here described.—*D. Adv.*

England. London papers to 15th of Jan. have been received. The reports received by previous arrivals of the death of the Duke of York, are confirmed.—There is little other news of importance, relating to England.

We select the following items.

There have been 10 Dukes of York since the creation of the title. Two were beheaded, one murdered, and one driven from the throne.

The succession to the British throne is now as follows:—1. The Duke of Clarence. 2. Alexandrina Victoria, daughter of the late Duke of Kent. 3. The Duke of Cumberland. 4. His son George Frederick. 5. The Duke of Sussex. 6. The Duke of Cambridge.

A report was lately current at Liverpool, that Mr Brougham was to come into the Administration.

Mr Gifford, late Editor of the Quarterly Review, was buried in Westminster Abbey with some ceremony.—His grave is opposite to Dryden's, and just under the monument of Garrack.

It is rumored that Britain, France and Russia, have demanded the independence of Greece.

Spain. We select the following paragraphs respecting the state of things in Spain.

The London Courier, a paper likely to be well acquainted with the matter, speaks of the state of the negotiations as most unsatisfactory. It is stated that the Church, the only body possessed of wealth in Spain, has offered to support Ferdinand with all its treasure and its influence, and an army estimated at from 8 to 16,000 men, is assembling on the frontiers of Portugal.

The London Courier of the 13th of Jan. observes:—

"We cannot but own it is not improbable that some insolent and malevolent priest, by libelling Mr Canning and England, has so far prevailed over the weakness of Ferdinand, as to induce him to pause, before he satisfies the demands which this country and its allies have made on his justice.

"We find advices from Madrid, in the *Moniteur*, to the 29th ult.; and all they state is, that the Ministers of Spain are so busy, that they have only time to eat and pray. 'They do not quit their cabinets, except to go to mass and to dinner.' *Our prayer* is, that such extraordinary labor may not be useless; or, which would be worse than useless, that it may not be bestowed upon mad and pernicious objects. They hold in their hands the power of PEACE or WAR; and it is lamentable to think such a power should be so lodged—that a Government incapable almost of maintaining its relations with Foreign States, should yet, by the mere force of circumstances, be in a condition to fire a train, which, once lighted, no one could tell through what ramifications it might spread."

A letter from Madrid of the 27th Dec, published in the Morning Chronicle of the 15th, says:—

"If a war ensues here, the attempt will be made to give to it the character of a war of religion, and in that case resources will not be wanting; for, believe me, here or in Portugal, money scarcely would be necessary to carry on hostilities waged by fanatics."

Letters from Saragossa state, that an extraordinary Courier had brought orders from Madrid for all the troops cantoned in Arragon, to march immediately to the frontiers of Portugal. It is thought that the troops in the other provinces are to march to the same destination.

DOMESTIC INTELLIGENCE.

The Treasurer of the Greek Fund acknowledges the receipt of $62 from Mr *William Nichols*, Ventriloquist, being the proceeds of an exhibition of his powers on the evening of the 6th inst. at Concert Hall.

The Treasurer of the Greek Fund acknowledges the receipt from the town of Leicester of $300—Brooklyn $98 20.

Relief of the Greeks. Mr Miller, on his way from Vermont to New York, to take charge of the provisions about to be despatched from that city to Greece, attended a meeting at Hartford on Friday evening, and made an address, in which he gave some description, derived from his personal knowledge, of the condition of the inhabitants of Greece. At the close of the meeting, a subscription was opened, and the sum of $188 was collected from the gentlemen present. A committee was appointed to obtain further subscriptions.

On Saturday evening Mr Miller attended a meeting held for a similar object at New Haven, and made an address on the claims of Greece.—The New Haven Journal remarks that, "his plain detail of facts formed a lively picture of christian suffering and patriotism." A contribution was made, among the persons present, of $163 61.

D. Adv.

The report of the Committee of Finance on the present condition of the Finances of the city, was read in the Common Council, on Monday evening, and ordered to be printed for the use of the members. This report states the permanent funded city debt amounts to $981,775; of which upwards of 600,000 was contracted for the extension of Faneuil Hall Market. The Committee further state, that for three years past, the ordinary expenses of the city have been defrayed in part by increasing its debt, or diminishing its corporate property; and the ordinary expenses of the city, conducted on their present scale, exceeds its revenue. The Committee conclude by expressing their firm conviction that the Council will be compelled, either to reduce very materially the appropriations contemplated for the next financial year, or to increase the city tax. The course pursued for some time past, say they, of paying the current expenses of this city by increasing its debt or diminishing its capital, is so manifestly unjust as well as ruinous, that it cannot be supposed that any City Council would knowingly and deliberately pursue it.

At the present session of the Supreme Judicial Court in Suffolk, the persons hereafter named were admitted attornies—W. J. A. Bradford, Josiah Quincy, jr, J. L. Elwyn, C. Attwood, A. W. Paine and Wm F. Otis.

The United States and Georgia. We copy from the Georgia prints, some papers which seem to have rather a menacing aspect. We do not believe, however, that any thing serious will come of it. We are ourselves in possession of a letter from a gentleman in Georgia, to his friend in this city, dated 17th ultimo, which satisfies us that the whole affair will end amicably. The following is an extract from it:

"Since writing the above, I had a conversation with Col. Samuel A. Railey, who has just returned, and completed his second mission to the *Little Prince*. He says I may state, that he, the L. P. and the nation are perfectly reconciled and satisfied with the survey of the lands, and that their only object was to protest against the survey, for the purpose of having a legal claim, (so far as that would effect it,) on the U. States, for the payment of the value of the land west of the new treaty line, and if any difficulty ensues, it will be effected by the U. States' Government.—*Na. Int.*

Georgia. Governor Troup, in a letter to the Secretary of War of the United States, dated 17th February, has expressed his determination to resist the interference of the General Government in the disputed matters between Georgia and the Creeks. The following are extracts:

N. Y. Statesman.

"Thus the military character of the menace is established, and I am only at liberty to give to it the defiance which it merits. You will distinctly understand, therefore, that I feel it to be my duty to resist to the utmost, any military attack which the Government of the United States shall think proper to make on the territory, the people, or the sovereignty of Georgia, and all the measures necessary to the performance of this duty, according to our limited means, are in progress. From the first decisive act of hostility, you will be considered and treated as a public enemy, and with the less repugnance, because you, to whom we might constitutionally have appealed for our defence against invasion, are yourselves the invaders; and what is more, the unblushing allies of the savages whose cause they have adopted.

You have referred me for the rule of my conduct to the treaty of Washington, which, like all other treaties which have received the constitutional sanction, is among the supreme laws of the land, and which the President is therefore bound to carry into effect 'by all the means under his control.' In turn, I take the liberty to refer you to a treaty of prior date and prior notification, concluded at the Indian Springs; a copy of the proclamation of which, under the sign manual of the President, I have the honor to enclose. On a comparison of dates, the President may think proper to remind Congress that the old grant claims preference of the new, and that when vested rights have passed, the old treaty like the old grant has preference of the new."

It appears that the report respecting a duel between Mr McDuffie and Gen. Metcalfe was not true. A challenge was given by McDuffie and accepted by Metcalfe, but Metcalfe would fight only with a rifle, 90 feet distant, and McDuffie would only fight with a pistol. So they did not fight.

MARRIAGES.

By Rev. Dr Gardiner, Mr Oliver Cromwell Wyman, jr, to Miss Helen Dickson, daughter of the late Snelling Powell, Esq.

In Springfield, George Bancroft, Esq. of Northampton, to Miss Sarah H. Dwight, daughter of the Hon. Jonathan Dwight, jr.

In Charleston, S. C. Mr Charles Carroll Harper, of Baltimore, to Miss Charlotte H. Chiffelle, daughter of Thomas P. Chiffelle, Esq. of C.

In Northboro, by Rev. Mr Allen, Mr Edward B. Bartlett, to Miss Clarissa Morse, both of that town.

In Duxbury, Mr Rufus Robbins, of Plymouth, to Miss Alice Soule.

DEATHS.

In this city, on the 7th inst. ALEXANDER H. GIBBS, aged 35 years.

In Milton, Mr George Talbot, aged 81.

In Quincy, 17th ult. widow Martha Hinckley, aged 77, formerly of Barnstable.

In Hingham, Mrs Lucy Loring, aged 64.

In Westborough, Mrs Mary Bowman, aged 84. She left 163 descendants—15 children, 80 grand children, and 68 of the fourth generation.

In New Bedford, Mrs Deborah, wife of Capt. Benj. Howland, aged 65.

In Barre on the 24th ult. Elvira, youngest daughter of Rev. James Thompson, aged 6 years and 9 months.

In Northampton, Col. John Breck, aged 58.

In Middleborough, on Sunday last, Mrs —— Richmond, wife of Mr Israel Richmond, aged 50.

In Washington, D. C. on Sunday the 28th ult. Gen. John Peabody, formerly of Massachusetts, aged 59. Gen. Peabody was highly respected for correct and moral deportment, amiable and affectionate temper, gentle and conciliating manners, and is deeply lamented by his mourning family and friends.

In Baltimore, Jacob Nurser, in the 114th year of his age, called the Patriarch of Baltimore.—He was 27 years old when he came to this country from Germany. He then served five years in the military service, and was at the battle and surrender of Lewisburg, in the year 1745, after which he came to Baltimore and remained till his death.

In Princess Ann county, Va, Negro Jack, aged *one hundred and eleven years*. He preserved his health and activity to an astonishing degree, laboring daily as a field hand, until about two years before his death, when a disease, contracted it is believed from intemperance and consequent exposure, rendered him unfit for service.

In Wilmington, very suddenly, and much lamented, Miss Nancy Reynolds, eldest daughter of Rev. F Reynolds.

In Aux Cayes, St Domingo, Mr Wm Wier, jr, aged 38—of the firm of John Wilson, & Co. of this city.—Mr W. embarked in Nov. last, on a voyage to the former place, for the recovery of his health, where he arrived on the 21st Dec. and died on the 28th Jan.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First, Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, from 550 to 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents per copy,—and with an engraved head of Rammohun Roy, at two dollars and fifty cents per copy. It will be put to press as soon as a sufficient number of subscribers are obtained to justify the expense.

The following testimonies, to the value of the writings of this distinguished man, will show in what estimation they are held by learned theologians of our own country.

Cambridge, Feb. 14, 1827.

To Mr David Reed,

DEAR SIR,

The writings of Rammohun Roy seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,

Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton. HENRY WARE,

Professor of Theology in Harvard University.

Boston, December 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of Rammohun Roy's Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that Rammohun Roy is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. That he is a believer in the divine authority of our Lord, does not I think, admit of a doubt.—Had he embraced Trinitarian Christianity, and written as ably in defence of it, his works, long before this time, would have been circulated through the whole of Protestant christendom; nor would any other appeals have been necessary, to have obtained both missionaries and churches for the Hindoos. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth: And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

JOSEPH TUCKERMAN.

* Christian Examiner, No. 5, vol. III.

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK*, by Frederick Emerson, 2d edition, with improvements. Price 69 cents per dozen.

☞This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers. March 10

POETRY.

FOR THE CHRISTIAN REGISTER.

THE BROOK.

There is a voice, that speaks to me
From out the little brook,
That trips along so playfully
From yon sequestered nook—

"Vain Man, thy footsteps hither turn—
Commune awhile with me,
And from a humble teacher learn
What thine own life should be.

"Through all my course, from where I spring
To light, in yonder dell,
Till all my gathered stores I bring
Blue ocean's mass to swell,

"I ne'er forget the useful task
Appointed me to do—
Though low my lot, I never ask
Why God hath made me so.

"Soon as begins my infant race,
My duties I commence;
In all, one sole design you trace—
That is *Benevolence!*"

"The lights of heaven look down on me,
But in my bosom clear
Nought but their imaged selves you see
Without a stain appear.

"I scatter blessings as I pass—
Where'er my waters run,
A copious wealth of verdant grass
Waves smiling in the sun.

"With fertile life the fields I lave—
I call upon the flowers,
And up they spring, where'er my wave
Hath waked their dormant powers.

"Sometimes I bend my steps along
The wild-woods solitude,
And lovely places hear my song—
The song of *gratitude*.

"And lonely places echo back
The grateful song they hear,
And bless the stream, that bent its track
Their loneliness to cheer.

"Sometimes across the open meads
My sparkling current plays—
But evermore he hears, who heeds,
That ceaseless song of praise.

"Anon through winding paths I stray—
Yet never stray from *duty*—
For still, where'er I bend my way,
I carry bloom and beauty.

"Sometimes surrounding objects leave
A momentary stain—
But pure to impure cannot cleave
I soon am clear again.

"Nay more—whate'er my waters lave
Is cleansed from every spot—
Defilement finds within my wave
The purity he sought.

"And living creatures faint with thirst,
With heat and labor spent,
My cooling nectar oft hath nursed,
And bracing vigor bent.

"Sometimes a tributary rill
Its waters blends with mine,
But ne'er pursues a different will—
We work a joint design.

"And thus the onward race I run
My Maker marked for me—
And when the task prescribed is done
I mingle with the sea.

"And now, vain mortal, in my race,
Behold what man should be—
In my example, imaged, trace
A *Christian's* destiny.

MOUNTAIN BARD.

FOR THE CHRISTIAN REGISTER.

Lines addressed to a Lady on the loss of certain Summer Flowers which she had cultivated in winter with great care.

I

Two loveliest flowers that Nature shows,
From Winter's murderous hand would hide;
The Crocus—earliest bud that blows—
And Rose—the Summer's pride;—
To ....'s parlor they retreat,
Where lovely things are wont to meet;
And hope, beneath her care,
To lengthen out their reign,
And flourish fresh and fair,
Till spring return again;
And triumph o'er th' usurper's power,
Who seeks the death of every flower.
In vain:—the ruthless tyrant found,
Th' asylum of the gentle pair,
And crept, while darkness veil'd him round,
And wreak'd his vengeance there.
They droop—they fade—their fragrance flies—
They die—as all that 's lovely dies,
And wait again, till Nature bring,
The renovating warmth of Spring.

II

Behold how nature's works are filled,
With moral lessons for our minds!
How every blooming joy is chilled
With persecuting winds!
Go! hide thy youth—preserve its pride,
Its form, its beauty and its joys;
Thy manhood's strength and glory hide,
Where yet no fatal blight destroys!
What unknown depths wilt thou explore?
What lofty heights, untrod before?
What secret place, beyond the flight,
Of winged thought, or winged light?
For youth has always fled,
And beauty has decayed,
And manhood's strength has sped,
And joys must ever fade;
And all the tenderest ties that bind,
Our souls to earth, too fondly fast,
And knit us closely to our kind,
Will break, and break with fatal haste.
And ah! th' ethereal mind, at length,
Must lose its tone, resign its powers,
And feebly must recline its strength,
As e'en these blighted flowers.
Go then! when nature shall command
Go! hide thee in the tomb,
And silent wait that powerful hand,
To renovate thy bloom. D....

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY,

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF

PUBLIC FASTING, HUMILIATION, & PRAYER.

The period in the season of the year having arrived, when it has been usual for the Supreme Executive of this Commonwealth to set apart a day, on which the whole People, as one community of Christian Worshippers, should, in the Temples dedicated to the MOST HIGH, unitedly offer the confession of penitence for Sin, and supplication for Pardon and Divine Favor:—I have thought fit, with the advice and consent of the Council, to appoint *Thursday, the fifth day of April next*, to be observed for this solemn service, in *Humiliation, Fasting* and *Prayer*. And I invite the several Religious Societies to assemble, on that day, in their respective places of Public Worship, humbly and religiously to be instructed, in a deeper sense of the weakness and error of human nature, and of the constant dependence of man upon the sustaining and disposing Providence of God.

As members of a civil community, may we, more especially, on this occasion, deplore the vices and crimes, which, in any degree, are prevalent in the Land;—the evil habits, and manners, and language, which degrade and reproach the character of the times;—Profanity, imprecating the wrath of Heaven upon the guilty soul;—Intemperance, stealing upon the senses and debasing the image of God to loathsome beastliness;—Falsehood and Fraud and Violence, which consign to ignominy and moral death, and to the dread condemnation of a final Judgment.

As Individuals, may we be led faithfully to review our past lives, and conscious of the imperfections and defects of personal conduct, of frequent deviations from the paths of duty and of safety, and grateful for the hopes and the promises, which on amendment, through the mission and mediation of Jesus Christ, are presented for our encouragement, may we seek the Grace of God by imploring his forgiveness and mercy.

Devoutly engaged in these pious offices of penitence and supplication, may we also Praise and Bless the Lord for all that is desirable and happy in our present condition, and for the beneficent providences' with which he has regarded us, and pray for the continuance of his superintending care for ourselves, for our Commonwealth, and for our Country;—beseeching Him, in whose hands are the issues of life and death, that He would preserve Health to the People;—That He, who is the Giver of the Harvest, would graciously vouchsafe a favorable Spring-time and a fruitful season;—That He would protect and guide and prosper us in all our essential interests;—That He would show His especial favor to those, who are, at any time, in stations of influence and authority,—that they may be animated with the spirit of fidelity, and endued with every capacity to discharge successfully the high trusts with which they may be invested;—That He would diffuse knowledge and the means of moral and religious improvement through our Land, to enlighten the ignorant, reform the vicious, and prepare the present Generation to transmit to Posterity, yet greater privileges and enjoyments than were received from the wise and good, who have passed in bright examples of virtue and worthiness before them.

And remembering that we are of one blood with the unenlightened, the oppressed, and the afflicted of the whole earth, may we bear them in our sympathies and prayers to the Throne of Infinite Mercy, fervently imploring the interposition of the Arm of Omnipotence to deliver the enslaved from bondage, and the wisdom of Omniscience to bring all men, every where, from the darkness and stupor of Ignorance and Superstition and Sin, to a knowledge and perfect obedience of the precepts and sanctions of the Divine Law, and through Faith to eternal Salvation.

The People of the Commonwealth are requested to abstain, on this occasion, from whatever is inconsistent with its appropriate observance.

Given at the Council Chamber, in Boston, this twenty-third day of February, in the year of our Lord, one thousand eight hundred and twenty-seven, and in the fifty-first year of the Independence of the U. States of America. LEVI LINCOLN.

By his excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, *Sec'y.*

God save the Commonwealth of Massachusetts!

EDUCATION.

Under the head of Suggestions to Parents, the Journal of Education for February, gives several extracts frem "Locke, &c, in the Parents Friend." We select from this article the following paragraphs.

"MORAL EDUCATION.—*Example.** You must do nothing before your child which you would not have him imitate; if you punish him for what he sees you practise yourself, he will not think that severity to proceed from kindness in you, careful to amend a fault in him; but will be apt to interpret it, the peevishness and arbitrary imperiousness of a father, who, without any ground for it, would deny his son the liberty and pleasure he takes himself. Or if you assume to yourselves the privilege belonging to riper years, to which a child must not aspire, you do but add new force to your example, and recommend the action the more powerfully to him; for children always affect to be men earlier than is thought. You must be sure to treat all those who are concerned in the education of your children with great respect, and cause all your family to do the same; for you cannot expect your children to regard any one whom they see you and their mother and others slight; if you think them worthy of contempt, you have chosen amiss; and if you show contempt for them, they will hardly escape it from your children.

"Children imitate all they see; it is therefore highly important they should have none but good models. You must not then suffer any one to approach them whose example would be prejudicial if followed; but as, notwithstanding every precaution, it is impossible to prevent their seeing many improper actions, you must point out to them the folly of some wicked, absurd individuals, whose characters it is not necessary to treat with delicacy; you must tell them how much they are despised, and how justly all those deserve to be so, who give themselves up to the indulgence of their passions, and do not cultivate their reason.

"Notwithstanding all the pains you may take to avoid doing any wrong action before your children, you must expect they will discover some inconsistencies in your conduct; for the most trifling errors of this kind rarely escape their observation. The best you can do then, as St. Augustin has said, is to discover your own faults as soon as possible, by severe habitual self-criticism, and to request some sincere friend to point them out, that you may be aware of them before they are perceived by your children. In general, those who have the care of children will not pass over any faults in them, while they wholly overlook their own. This tends to render children satirical and malicious, for if they can discover any faults in their instructers they are extremely delighted, and soon learn to despise them. To avoid this inconvenience, be not afraid of talking of your most striking faults, but point out any errors you have committed before your children; and, if you see they are capable of reasoning on the subject, say you will set them an example of correcting their faults by breaking yourself of your own. By this you will be able to instruct and improve them even by your imperfections, and avoid the contempt and digust these might otherwise have inspired.

"To teach children tenderness and goodness of heart, take care that, from their earliest infancy, they never witness any thing like harshness, falsehood, meanness, or selfishness in the conduct of those about them. All other faults are of much less consequence. Parents must also appear to have a sincere friendship and regard for their children; as children often learn of their parents to love nobody.

Lastly, I would avoid, in their presence, all unmeaning compliments to friends, and all deceitful protestations of esteem, because this would teach them to content themselves with showing these outward marks of friendship to those they ought sincerely to love.

* Parents, and all persons engaged in the education of children, cannot perhaps, be too often reminded of the sacred duty of setting their pupils a good example on every trivial, as well as on every important occasion.

MISCELLANY.

ANECDOTES OF THE TURKS AND GREEKS.—You may transfer your abhorrence of Ali to the Turkish nation, or rather to their manners; yet I almost accuse myself of a breach of the forbearance due from a guest to his host, when I relate to you two melancholy tales, which are very well known, and are secretly talked of at Joannina.

The wife of Mouctar Pasha, daughter of Ibrahim, was a great favorite with the Vizier; who upon paying her a visit one morning, found her in tears. He questioned her several times as to the cause of her grief; which she at last reluctantly owned to be the diminution of his son's affection for her. He inquired if she thought her husband paid any attention to other women? She answered, yes. The Vizier demanded who they were; and upon this, the lady, (quite at random, it is said,) wrote down the names of fifteen of the most beautiful women, some Greeks, some Turkish, in the city of Joannina. The same night they were all seized in their houses, conveyed to the palace in the fortress, thence carried in boats on the lake and after being tied up in sacks, were thrown into the water.

I fear there is no doubt of the truth of this story; for on mentioning the matter to our attendant, Vassily, he said it was a fact; and that he himself, belonging at that time to the city-guard, was one of the thirty soldiers employed to seize and destroy these unfortunate females.

The fate of the beautiful Zofreni is still the subject of a lamentable ditty, which we heard first at Joannina, and afterwards at Athens.

The story goes, that it was the misfortune of Zofreni, a Greek lady of Joannina, the most lovely of her sex, to be admired at the same time by Ali and by one of his sons; and that she contrived to conceal this double attachment from both her lovers, till the Vizier recognized upon her finger her ring, which he had given to his son's wife. Upon this discovery, the angry father left her abruptly, and gave the fatal orders. Zofreni was drowned the same night. She was only seventeen years of age.

Here again is a trait of Turkish ferocity, rather than a savage disposition peculiar to Ali.—*From Hobhouse's Albania, p.* 111 & 112.

"City ladies boast of being more delicate, than country maidens. The one breathes an air polluted with many thousand breaths; the other inhales the breeze freshened over the new mown hay. The one drinks water from the sewer-mingling pump, or through impure pipes from the open horse-pond; the other pours it from the moss-covered bucket, or dips it from the pure spring. The one walks over the hard pavements, along the dusty pile of bricks; the other trips over the soft grass, along the graceful rows of trees. The one is pale and sickly, from watching at the evening concert; the other is ruddy and healthy, from rising with the morning birds. The one is the lilly of the green house; the other is the rose beside the stone wall. In the city is seen and admired the ingenious handy-work of man; in the country are traced and hallowed the stately steppings of the Almighty."

The following picture of Woman, taken from an essay in the Quarterly Review, is recommended to the attention of our countrywomen.

Speaking of the middle ranks of life, the writer observes:—"There we behold woman in all her glory; *not* a doll to carry silks and jewels, a puppet to be dangled by coxcomb children, an idol for profane adoration; reverenced to-day, discarded to-morrow; always jostled out of the true place which nature and society would assign her, by sensuality or by contempt; admired but not respected; desired but not esteemed; ruling by fashion, not affection; imparting her weakness, not her constancy, to the sex which she should exalt; the source and the mirror of vanity."

"We see her as a wife partaking the cares, and cheering the anxiety of a husband; dividing his labors by her domestic diligence, spreading cheerfulness around her; for his sake sharing in the decent refinements of the world, without being vain of them; placing all her pride, all her joy, all her happiness in the merited approbation of the man she honors." "As a mother, we find her the affectionate, the ardent instructress of the children she has tended from their infancy; training them up to thought and virtue, to meditation and benevolence, addressing them as rational beings, and preparing them to be men and women in their turn."

The following candid confession of the celebrated *George Whitfield*, may afford some useful hints to those who follow his denouncing spirit, and adopt his exclusive zeal.

"I came," says he, soon into the world; I have carried high sail, whilst running through a torrent of popularity and contempt; and by this means have sometimes been in danger of oversetting. I know that I am a man of like passions with others, and consequently may have mistaken nature for grace, imagination for revelation, and the fire of my own temper for the pure and sacred flame of holy zeal which cometh from God's altar.—Alas! alas! in how many things have I acted wrong! I have been too rash and hasty in giving characters both of places and persons. I have too much made impressions, without the written record, my rule of action. Being fond of scriptural language, I have often used a style too apostolical; and at the same time I have been too bitter in my zeal.—Wild-fire has been mixed with it; and I find, I have frequently written and spoken in my own spirit, when I thought I was writing and speaking entirely by the assistance of the spirit of God."

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDER Staught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hours. Price 16 cents.

MR UPHAM'S SERMON.

FOR sale by HILLIARD, GRAY & Co. BOWLES & DEARBORN, and at this Office, the late Sermon of Rev. Mr Upham, at the Dedication of the First Church in Salem. Some notion of the high merits of the Sermon may be formed from the extracts which have been published in the Christian Register. Feb 17

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

CHRISTIAN EXAMINER.

THIS day published by *BOWLES & DEARBORN*, No. 72, Washington street,

THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW, No. 1. vol. 4. For January and February.

—CONTENTS—

Miscellany.—Review of the Progress of Religious Opinions.

Poetry.—The Living and the Dead—On Reading the Life of Quincy, by his Son.

Review.—ART. I.—The Martyr; a Drama, by Joanna Baillie.

ART. II.—1. A Summary of the Theological Controversies which of late years have agitated the City of Geneva.—2. Causes, which check the Progress of Theological Science among Protestants.—3. On the Establishment of Conventicles in the Canton of Vaud

ART. III. A Discourse preached at the Dedication of the Second Unitarian Church, New York, Dec. 7, 1826, by Wm E. Channing.

ART. IV. Mason's Address on Church Music, Continued.

Notices of recent Publications. Fitch on the Nature of Sin—Greenwood on the Lord's Supper—Upham's Dedication Sermon—Thrush on the Unlawfulness of War—Thrush to Editors and Reviewers—The Christian Visitant,

Intelligence. Unitarian Chapels in England, Wales, and Scotland—Summary of Unitarian Chapels—Institutions in England under Unitarian control—Unitarianism in Pennsylvania—Peace Society—Spirit of Orthodoxy—Calcutta Pamphlets. March 3.

UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association*, will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.

One Hundred Scriptural Arguments for the Unitarian Faith

The faith once delivered to the Saints.

On Human Depravity—By Edmund Q. Sewa

On Religious Phraseology.

Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.

The Unitarians Answer. By Rev. Orville Dewey.

A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.

Causes of the Progress of Liberal Christianity, in New England.

Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

*** Subscriptions to the American Unitarian Association received as above. Any person who pays to the Association the sum of one dollar or more, per year, is entitled to receive one of each of the Tracts as long as his subscription continues.

Jan 5 6tis

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumns complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols, and 12 1-2 cts for the Essay on Romance Writing, if the copies in boards exchanged should not contain that article. Feb. 17.

TRIAL OF CALVIN & HOPKINS

JUST received a few copies of the little work, entitled "The trial of CALVIN and HOPKINS, versus the Bible and Common Sense." F24

VALUABLE BOOKS.

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by JAMES LORING, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets*, the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For March 1, 1827.

CONTENTS.

Marriages. Parthian Darts. A Father's Grief.—Blanche D'Albi. Ballad. Mentelle. The Brotherhood of Mercy. The Two Fathers. The Audience and the Visit. Tarshish. Anecdote of a Hyena. Method of Gilding Live Fish. Prison Life. Revenge on Bankers. Half a Dozen Bon Mots, Buils, &c. Death of a Tiger. Scotch Macheath; or, Retribution. Mrs Siddons. Living Pictures. Rival Landlords Hoaxed. March 3.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. 4t

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

SELECT HYMNS.

JUST published, at this office, a selection of HYMNS for Public Worship, from various authors, in Metres not found in Watts' Book of Psalms or Hymns, and on Subjects and Occasions not noticed in that work;—with a few on various subjects and different metres. Designed to be used in connexion with, and as a supplement to Watts'. [72 pages, stitched—92 hymns.] A cheap work of this kind has been long wanted, in Societies where Watts' has been long used, and where, from the expense attending it, a change has not been made. In this collection all the metres contained in the modern collections of music have been introduced.

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